

# **First Maccabees Chapter 1:** **What Does It Mean and How** **Could it Be of Help to Me?**



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# 1 M A C C A B E E S



1 Maccabees 1

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# 1 Maccabees, chapter 1

From the 1611 KJV, Love's Apocrypha, and  
using **Advanced Creative English (ACE)**  
**with Additional Commentary\***

*\*While some Bible  
**COMMENTARIES** may be very  
helpful, other commentaries, in  
part or in whole and especially  
those written by “scholars”,  
could ultimately cause one to  
distrust Scripture. They could  
cause some to disregard parts of  
the Bible or even the entire Bible,  
both non-canonical as well as  
canonical. The best line of  
defense against one's faith being*

*destroyed from anyone's writings (audio/video), particularly concerning religious text, is to be in humble prayer and to be in tune to the Holy Spirit at all times when reading or listening to both the biblical text as well as to any commentary.*

*This is not an issue of “listening to your heart”. That quite unscriptural, yet common teaching offers no protection.*

*Believers need to be in tune with the most High on who, what, when, where, and how to hear.*

*Luke 8:18 urges truth-seekers to  
TAKE HEED HOW YOU HEAR.*

*In reading scriptural text as well as commentaries on it, if you've tried and tried but still just don't seem to understand something, table it. You may need to set it aside and move further into the reading, or just move to another portion of Scripture. It's okay. In such situations, often the Lord is directing you. Sometimes what you're reading is not complete or a different version would be more beneficial in comprehending that particular part. Still, sometimes, especially in commentaries, the writers have copied history incorrectly*

*for centuries and the error which is presented as “fact” is not accurate and doesn’t even make sense.*

*Further, a lack of grasping may be a result of fatigue or the writing simply may not be what you need to know for the moment.*

*The most important point for Believers to gain from Scripture, is the ultimate message, which teaches right thinking and gives real hope for something lasting and eternal (not just temporary earthly satisfaction).*

# **1 Maccabees 1:1-3**<sup>1611 KJV</sup>

**1 And it happened, after that Alexander son of Philip, the Macedonian, who came out of the land of Chettum, had smitten Darius king of the Persians and Medes, that he reigned in his stead, the first over Greece,**

**2 And made many wars, and won many strong holds, and slew the kings of the earth,**

**3 And went through to the ends of the earth, and took spoils of many nations, insomuch, that the earth was quiet before him, whereupon he was exalted, and his heart was lifted up.**

## **Love's Apocrypha**

**This is how it happened. Alexander (who was the son of Philip, the Macedonian, who came out of the land of Chettum) had killed Darius. Darius had been king of the Persians and the Medes. But Alexander reigned in his place. He was the foremost ruler over Greece.**

**This Alexander started many wars, won many battles, and killed the rulers of the earth.**

He went all over the earth, from one end to the other, taking the wealth of many nations. Things were so horrible and fear was so high that no one on earth challenged his authority. He was exalted everywhere and his heart was filled with pride.

## Advanced Creative English

Behold, the tale unfolds thusly. Alexander, scion of Philip, hailing from the Macedonian lands of Chettum, had indeed vanquished Darius, who once reigned supreme over the Persians and Medes. In his stead, Alexander ascended to the throne, becoming the preeminent sovereign of Greece.

This Alexander, a paragon of martial prowess, embarked upon a ceaseless campaign of warfare, emerged triumphant from myriad battles, lay siege to innumerable fortifications, and felled the potentates of the earth like so many blades of grass before his blade.

He embarked upon an audacious odyssey to the far-flung corners of our humble globe, amassing a magnificently opulent collection of riches from a panoply of lands, so much so that the very planet marveled at his prodigious feats, thereby

exalting his esteem to vertiginous heights, while  
his bosom burst with unmitigated hubris.

## 1 Maccabees 1:4-5<sup>1611 KJV</sup>

4 And he gathered a mighty strong host,  
and ruled over countries, and nations  
and kings, who became tributaries unto  
him.

5 And after these things he fell sick, and  
perceived that he should die.

## Love's Apocrypha

Alexander built an extremely powerful  
military. He ruled over countries, nations,  
and kings who were forced to pay taxes  
(tariffs) to him.

Shortly after these things happened, he  
became very sick and sensed he would  
soon die.

## Advanced Creative English

And so it was that he amassed an exceedingly  
formidable army, over which he ruled with  
unparalleled sovereignty, stretching his dominion far

and wide— across territories, peoples, and monarchs,  
who promptly bowed their knees as his vassals.

Yet, in the aftermath of these victories, a most  
insidious malady struck him, and he discerned that  
the Grim Reaper was drawing near.

Death was imminent.

## **1 Maccabees 1:6-8**<sup>1611 KJV</sup>

6 Wherefore he called his servants, such  
as were honourable, and had been  
brought up with him from his youth, and  
parted his kingdom among them, while  
he was yet alive.

7 So Alexander reigned twelve years,  
and (then) died.

8 And his servants bore rule every one in  
his place.

## **Love's Apocrypha**

So, Alexander called his \*special servants who  
were honorable and had been raised with him  
from the time he was a young child. He  
distributed his kingdom among them while he  
was still alive.

Having reigned for twelve years, Alexander died and immediately, his selected servants ruled over their previously appointed areas.

*\*check the commentary about the appointment of future rulers*

## Advanced Creative English

Thus, he summoned his most venerable and loyal retainers, who had been nurtured alongside him since the dawn of their youthful days, and with regal magnanimity, apportioned his dominion among them while the breath of life continued to grace his form.

Alexander had reigned for a span of twelve years before the inexorable hand of fate claimed him for eternity. At last, he had succumbed to mortality.

And each of Alexander's devoted stewards' exercised sovereign authority in their designated realm.

### 1 Maccabees 1:9-10<sup>1611 KJV</sup>

9 And after his death they all put crowns upon themselves so did their sons after

**them, many years, and evils were multiplied in the earth.**

**10 And there came out of them a wicked root, Antiochus surnamed Epiphanes, son of Antiochus the king, who had been an hostage at Rome, and he reigned in the hundreth and thirty and seventh year of the kingdom of the Greeks.**

## **Love's Apocrypha**

**After Alexander died, the kingdom's new rulers wore crowns and appointed themselves as royalty and authorities during that generation. Their sons did the same thing and for many generations that form of government continued and evil became more and more prevalent—evil grew more evil and wickedness became worse.**

**There was one male who was born from within that evil lineage. He was considered to be a “wicked root”.**

**His first name was Antiochus and his last name was Epiphanes and he was in the family line of a king who was also named Antiochus. One of the Antiochus' had been held hostage in Rome. Well, this Antiochus reigned in the one hundred thirty-seventh year of the kingdom of the Greek empire.**

# Advanced Creative English

In the aftermath of Alexander's demise, the previously appointed rulers collectively donned crowns. That was a paradigm subsequently emulated by their descendants in the ensuing years, thereby instigating a plethora of iniquities upon the terrestrial sphere.

After time passed, a nefarious descendant emerged from among them. Antiochus, surnamed Epiphanes (the son of King Antiochus, who had previously been detained as a hostage in the city of Rome) had ascended to the throne in the one hundred thirty-seventh year of the Grecian kingdom.

## 1 Maccabees 1:11-12<sup>1611 KJV</sup>

11 In those days went there out of Israel wicked men, who persuaded many, saying, Let us go, and make a covenant with the heathen, that are round about us: for since we departed from them, we have had much sorrow.

12 So this device pleased them well.

## **Love's Apocrypha**

**At that time, wicked males from Israel started complaining and promoting a plan. They convinced many by saying, "Let's go make a united agreement with the heathens who surround us. We need to do this because since we have broken off from those pagans, life has been dreadful and filled with sorrow for us."**

**This proposed method of managing nation-wide suffering was eagerly accepted by those who had the power to make decisions for that whole group of Israelites.**

## **Advanced Creative English**

**In those days, there emerged from the people of Israel, certain reprehensible persons, who with cunning tongues, beguiled the multitudes by proclaiming, "Let us journey to forge a covenant with the heathen who dwell all around us; for since we have separated from them, we have been beset by grievous affliction."**

**This advice, though treacherous and foolish, found great favor among the populous.**

# **1 Maccabees 1:13-14**<sup>1611 KJV</sup>

**13 Then certain of the people were so forward herein, that they went to the king, who gave them license to do after the ordinances of the heathen.**

**14 Whereupon they built a place of exercise at Jerusalem, according to the customs of the heathen,**

## **Love's Apocrypha**

**Israelite representatives quickly went to the heathen king. He gave the Israelites permission to follow his rules and practices.**

**In honor of the new agreement, and to appease the king, the Israelites built a gym, a heathen custom, in Jerusalem.**

## **Advanced Creative English**

**In zeal, certain persons of the populace hastened forth to the monarch, who, in a gesture of benevolence, bestowed upon them the privilege of conforming to the antiquated decrees of the pagans.**

**Thus, the Israelites proceeded to erect a gymnasium in the city of Jerusalem, in**

ostensible emulation of the heathens' most ingrained customs.

Thus, the Israelites proceeded to establish a gymnasium in the city of Jerusalem, in ostensible emulation of the heathens' most ingrained customs.

## 1 Maccabees 1:15-16<sup>1611 KJV</sup>

15 And made themselves, uncircumcised, and forsook the holy covenant, and joined themselves to the heathen, and were sold to do mischief.

16 Now when the kingdom was established, before Antiochus, he thought to reign over Egypt that he might have the dominion of two realms:

## Love's Apocrypha

The Israelite people allowed themselves to become uncircumcised\* as they forsook the holy covenant. They completely joined the heathen and had sold themselves out—totally yielded for the heathen's crumbs.

When that wickedness had been firmly established in the eyes of Antiochus, he decided to reign over Egypt so he would have total

domination over, not one, but two significant empires.

*\*Whether they were physically or “spiritually” uncircumcised is addressed in the commentary*

## Advanced Creative English

They rendered themselves profane and uncircumcised. They also forsook the sacred covenant, thereby relinquishing their noble heritage, and instead, pragmatically aligned themselves with the pagan multitude, ultimately surrendering to the basest of inclinations, and were thus reduced to mere instruments of use and abuse.

Upon the kingdom's establishment, Antiochus conceived an ambitious design, namely, to extend his dominion over the realm of Egypt, that he might wield supreme authority over two mighty kingdoms.

### 1 Maccabees 1:17-18<sup>1611 KJV</sup>

17 Wherefore he entered into Egypt with a great multitude, with chariots, and elephants, and horsemen, and a great navy,

**18 And made war against Ptolemee king of Egypt, but Ptolemee was afraid of him, and fled: and many were wounded to death.**

## **Love's Apocrypha**

**So, Antiochus stormed Egypt with a whole lot of power. He had chariots, elephants, men on horses, and a powerful force of ships.**

**He started a war against Ptolemee, the king of Egypt at the time, but that king was so afraid of Antiochus that he absconded and many were wounded and killed.**

## **Advanced Creative English**

**Thus, he ventured forth into the land of Egypt, accompanied by a vast and formidable multitude, replete with an array of chariots, elephants, and horsemen, as well as a fearsome naval fleet.**

**He subsequently waged war against Ptolemee, the sovereign ruler of Egypt, albeit Ptolemee, overcome with trepidation, took flight in utmost haste, and a considerable number of individuals succumbed to mortal wounds.**

# **1 Maccabees 1:19-20**<sup>1611 KJV</sup>

**19 Thus they got the strong cities in the land of Egypt, and he took the spoils thereof.**

**20 And after that Antiochus had smitten Egypt, he returned again in the hundred forty and third year, and went up against Israel and Jerusalem with a great multitude,**

## **Love's Apocrypha**

**They gained greater control over the powerful cities in Egypt and plundered it; they took everything of value from it.**

**Then, after Antiochus had violated Egypt, he went back there again with large military presence. It was the 143rd year and he started a war against Israel and Jerusalem.**

## **Advanced Creative English**

**Thus, with great valor, they lay claim to the formidable strongholds from within the dominion of Egypt.**

**Antiochus, with triumphant glee, partook of its most opulent spoils.**

Thereafter, when Antiochus had smote the land of Egypt, he did return once more in the hundred and three-and-fortieth year, advancing with a most formidable host against Israel and Jerusalem.

## **1 Maccabees 1:21-22**<sup>1611 KJV</sup>

21 And entered proudly into the sanctuary, and took away the golden altar, and the candlestick of light, and all the vessels thereof,

22 And the table of the shewbread, and the pouring vessels, and the vials. and the censers of gold, and the veil, and the crown, and the golden ornaments that were before the temple, all which he pulled off.

## **Love's Apocrypha**

Antiochus arrogantly entered the sanctuary and removed the golden altar, the lighting candlestick, and the other sacred vessels, including the sacred bread, the vessels which were used for pouring, the vials, the gold censers, the veil, and the crown. He ripped down

the golden ornaments that were in the front of  
the temple.

## Advanced Creative English

In arrogance, Antiochus strode into the hallowed sanctuary, claiming for his own the resplendent golden altar, the luminous candlestick, and all its sacred accoutrements.

Likewise, he seized the table of shewbread, the libation vessels, and the precious vials. He confiscated the golden censers, the sacred veil, the crowning diadem, the gilded adornments that graced the temple's holy presence—all these did he strip away with unyielding hand.

### 1 Maccabees 1:23-24<sup>1611 KJV</sup>

23 He took also the silver and the gold, and the precious vessels: also he took the hidden treasures which he found:  
24 And when he had taken all away, he went into his own land, having made a great massacre, and spoken very proudly.

# Love's Apocrypha

Also, Antiochus took the silver, gold, valuable items, and secret treasures that he found.

Once he'd taken everything away from the Jewish temple, he went back to his own city boasting about the robbery and desecration.

## Advanced Creative English

He purloined the silver and gold, along with the most magnificent vessels, and laid claim to the clandestine treasures which he had chanced upon.

Upon expropriating all manner of plunder, he returned unto his own dominion, having inflicted a most lamentable massacre and given voice to sentiments of exceeding arrogance.

## 1 Maccabees 1:25-27<sup>1611 KJV</sup>

25 Therefore there was a great mourning in Israel, in every place where they were;

26 So that the princes and elders mourned, the virgins and young men were made feeble, and the beauty of women was changed.

**27 Every bridegroom took up  
lamentation, and she that sat in the  
marriage chamber, was in heaviness.**

## **Love's Apocrypha**

**Because of the things that happened, all the  
people of Israel mourned.**

**The princes and elders mourned. The virgins and  
young men were weakened in spirit. The beauty  
of the women vanished.**

**Engaged couples, husbands and wives went  
from joy to misery. Everything that should have  
been happiness was turned to heaviness.**

## **Advanced Creative English**

**Thus, there arose a most profound lamentation  
throughout all the land of Israel, in every corner  
where the people dwelt;**

**Wherefore, the princes and elders wept bitterly,  
the fair virgins and gallant youths were rendered  
weak, and the comely grace of women was  
sorely altered.**

**Each bridegroom lifted his voice in grievous  
woe, and she who reclined within the bridal  
chamber was weighed down by most heavy  
sorrow.**

# **1 Maccabees 1:28-29**<sup>1611 KJV</sup>

**28 The land also was moved for the inhabitants thereof, and all the house of Jacob was covered with confusion.**

**29 And after two years fully expired, the king sent his chief collector of tribute unto the cities of Juda, who came unto Jerusalem with a great multitude,**

## **Love's Apocrypha**

**Nearly every citizen of the land felt deep sorrow about what happened. The people of the lineage of Jacob were in complete confusion.**

**Then, after two full years, King Antiochus sent to Jerusalem his main tax collector who was backed by a gang.**

## **Advanced Creative English**

**The land seemed to tremble for its inhabitants, and the entire lineage of Jacob was in an impenetrable shroud of unrelenting bewilderment. Upon the culmination of two years, the sovereign dispatched his preeminent procurator of tributes unto the cities of Judah, who arrived at Jerusalem accompanied by a most intimidating throng.**

# **1 Maccabees 1:30-32**<sup>1611 KJV</sup>

**30 And spake peaceable words unto them, but all was deceit: for when they had given him credence, he fell suddenly upon the city, and smote it very sore, and destroyed much people of Israel.**

**31 And when he had taken the spoils of the city, he set it on fire, and pulled down the houses, and walls thereof on every side.**

**32 But the women and children took they captive, and possessed the cattle.**

## **Love's Apocrypha**

**Though Antiochus used words of peace, it was all a lie. He was deceitful. As soon as the Israelites began believing him, Antiochus showed just how insanely violent and destructive he really was.**

**As if that were not proof enough of his real intent—as if pillaging the city and desecrating the sacred places didn't show who he really was, he burned the city and tore down its walls of protection.**

But he took the women and children, holding them captive, and he also took possession of the cattle.

## Advanced Creative English

With honeyed words Antiochus spoke to the Jews, feigning peace and goodwill, yet all was but a cunning artifice; for when they had placed their trust in him, he most treacherously descended upon the city smiting it most grievously, and laying waste to a multitude of the children of Israel.

And having seized the spoils of the city, he did set it ablaze with unrelenting wrath He destroyed its dwellings and walls upon every side, leaving nothing but desolation in his wake.

The women and children, however, were taken as captives and the beasts of the field were claimed as spoil.

## 1 Maccabees 1:33-35<sup>1611 KJV</sup>

33 Then builded they the city of David with a great and strong wall, and with mighty towers, and made it a strong hold for them,

**34 And they put therein a sinful nation,  
wicked men, and fortified themselves  
therein.**

**35 They stored it also with armour and  
victuals, and when they had gathered  
together the spoils of Jerusalem, they  
laid them up there, and so they became  
a sore snare:**

## **Love's Apocrypha**

**Antiochus' followers built the city of David to be  
an impenetrable place. It had great walls and  
mighty towers.**

**A sinful bunch of madly wicked people were put  
in charge and they all barricaded themselves.  
They also stocked the place with weapons, food,  
and the things they had taken from Jerusalem.  
They definitely were a force with which to be  
reckoned.**

## **Advanced Creative English**

**In the sequence of these events, they embarked upon  
the construction of the city of David, erecting a robust  
wall, complete with towers of mighty stature, thus  
transforming it into a fortress of unyielding strength.**

Within its confines, they installed a nation of sinful disposition, men of wicked character, and fortified themselves therein with unwavering resolve.

Furthermore, they supplied it with armaments and sustenance, and upon amassing the spoils of Jerusalem, they deposited them within, thereby becoming a grievous and inescapable snare.

## **1 Maccabees 1:36-38**<sup>1611 KJV</sup>

**36 For it was a place to lie in wait against the Sanctuary, and an evil adversary to Israel.**

**37 Thus they shed innocent blood on every side of the Sanctuary, and defiled it.**

**38 Insomuch that the inhabitants of Jerusalem fled because of them, whereupon the city was made an habitation of strangers, and became strange to those that were born in her, and her own children left her.**

## **Love's Apocrypha**

**The newly built citadel was a tangible reminder to Israel of destruction, death and overall loss.**

Innocent blood had been shed all around it. Things were so bad that those who once lived in Jerusalem, had to leave. Those who were natives of the land were gone and only strangers of the place inhabited it.

## Advanced Creative English

It was a violent location where some would lie in ambush. It was a most reprehensible adversary to the nation of Israel.

They perpetrated the heinous act of shedding innocent blood on every facet of the Sanctuary, thereby defiling its hallowed grounds.

The brutality was to such an extent that the inhabitants of Jerusalem fled in utter dismay. The city was malformed into a domicile for strangers and become alien to those who were native-born. Jerusalem's own progeny abandoned their city as the egregious deeds of Antiochus prevailed.

### 1 Maccabees 1:39-41 <sup>1611 KJV</sup>

39 Her Sanctuary was laid waste like a wilderness, her feasts were turned into mourning, her Sabbaths into reproach, her honour into contempt.

**40 As had been her glory, so was her dishonour increased, and her excellency was turned into mourning.**

**41 Moreover king Antiochus wrote to his whole kingdom, that all should be one people,**

## **Love's Apocrypha**

**It was just bad! Things were really bad! Israel's most sacred and ordered place had been changed to something similar to a wilderness.**

**Celebrations had become mourning. Once restful and peaceful Sabbath days had, instead, become times of misery. Honor had become contempt. As wonderful as things had once been, they had become just that dreadful. The high highs had become the low lows.**

**Adding to the hatred the Jews felt, Antiochus mandated somewhat of a one world government—at least for all he controlled.**

**Individualism and freedom was out!**

## **Advanced Creative English**

**Jerusalem's sacred sanctuary was desecrated as though reduced to a barren wasteland. Joyous feasts were turned into lamentations. Hallowed Sabbaths**

became occasions of scorn and her dignity had morphed into utter disgrace.

As once her splendor shone brightly, so now was her humiliation magnified, and her majesty exchanged for deepest mourning.

Furthermore, King Antiochus decreed unto his entire dominion that all should forsake their distinctions and become as one people.

## **1 Maccabees 1:42-44**<sup>1611 KJV</sup>

**42 And every one should leave his laws: so all the heathen agreed, according to the commandment of the king.**

**43 Yea many also of the Israelites consented to his religion, and sacrificed unto idols, and profaned the Sabbath.**

**44 For the king had sent letters by messengers unto Jerusalem, and the cities of Juda that they should follow the strange laws of the land,**

## **Love's Apocrypha**

**The heathens readily agreed to abandon their own laws in favor of Antiochus' requirements.**

Even many of the Israelites consented to his religion of sacrificing to idols and profaning the Sabbath.

Antiochus used letters, delivered by messengers, to Jerusalem and the cities of Judah stating everyone was commanded to follow the ungodly and strange laws of the land.

## Advanced Creative English

Every individual was to abandon his customs. The heathens concurred without hesitation. They were in eager accordance with the decree of the monarch.

Likewise, a many Israelites acquiesced to Antiochus' creed of offering sacrifices to false deities and desecrating the Sabbath.

His Majesty had dispatched missives by emissaries unto Jerusalem, and the cities of Judah, bidding them adhere to the alien statutes of the land.

## 1 Maccabees 1:45-47<sup>1611 KJV</sup>

45 And forbid burnt offerings, and sacrifice, and drink offerings in the temple; and that they should profane the Sabbaths and festival days:

**46 And pollute the Sanctuary and holy people:**

**47 Set up altars, and groves, and chapels of idols, and sacrifice swine's flesh, and unclean beasts:**

## **Love's Apocrypha**

**Antiochus forbade traditional Jewish practices.**

**They were no longer to perform holy burnt offerings, pure drink offerings, or godly sacrifices in the temple. It was demanded that all should be blasphemous regarding Sabbaths and sacred celebration days.**

**They were to corrupt the once holy sanctuary and its people.**

**Everyone had to erect alters, groves, and chapels of idols and sacrifice swine's flesh and other unclean beasts.**

## **Advanced Creative English**

**And decree the cessation of burnt offerings, sacrifices, and libations within the hallowed temple; and that they should commit the greatest sacrilege against the sacred Sabbaths and festal days:**

**It is ordained that the sanctuary and its revered populace shall be sullied and defiled:**

**Altars of abomination, groves of iniquity, and chapels of idolatry shall be erected, and the flesh of swine and other vile, unclean creatures shall be offered in blasphemous sacrifice.**

## **1 Maccabees 1:48-50**<sup>1611 KJV</sup>

**48 That they should also leave their children uncircumcised, and make their souls abominable with all manner of uncleanness, and profanation:**

**49 To the end they might forget the Law, and change all the ordinances.**

**50 And whosoever would not do according to the commandment of the king he said he should die.**

## **Love's Apocrypha**

**The Jews were ordered to abandon the circumcision of their children which was to cause their souls to become abominable by practicing all kinds of filthiness and profanity.**

**The whole purpose of requiring such change was so the next generations would completely forget the law of God. It was to purposefully and completely reverse what was once sacred to**

what was vile and disgusting concerning everything and in every way.

To be certain these new mandates were observed, Antiochus commanded that anyone who did not do it would be killed.

## **Advanced Creative English**

It was incumbent upon them to forsake the sacred rite of circumcision for their offspring, and thereby render their very essence detestable. Relinquishing the practice would cause their intrinsic nature to become utterly abhorrent. The Jews were expected to indulge in every conceivable form of impurity and desecration.

The ultimate objective was that they might utterly forget God's holy law. The intention was that the Jews would become completely oblivious to the once revered, but proposed antiquated, beliefs and practices which were sanctioned by God. The goal was to effect a wholesale alteration of all the ordained statutes. It was to effect a comprehensive and radical transformation of all the divinely ordained and time-honored statutes.

Whoever dared to defy the decree of King Antiochus, would suffer the maximum penalty. Indeed, they were to endure the ultimate sanction of the grim reaper's embrace. They were set for mortal demise. In refusing

to obey the king's vile commands, they will have  
chosen death.

## **1 Maccabees 1:51-53**<sup>1611 KJV</sup>

**51 In the self same manner wrote he to his whole kingdom, and appointed overseers over all the people, commanding the cities of Juda to sacrifice, city by city.**

**52 Then many of the people were gathered unto them, to wit, every one that forsook the Law, and so they committed evils in the land:  
And drove the Israelites into secret places, even wheresoever they could flee for succour.**

## **Love's Apocrypha**

**Antiochus informed his whole kingdom of the things he had before stated. Further, he appointed overseers to demand and watch the people of Judah. Such controllers were to make sure the people performed the wicked sacrifices in each city.**

**Many of the Jews actually complied and even gathered in public groups to exhibit their willing**

rejection of God's law and adherence to a man's laws. All around, many of the people really showed off how eager and adept they were in committing evils.

However, some Israelites were driven underground. They flatly refused to become puppets in Antiochus' anti-God show. They pushed against becoming the king's pawns in his bizarre and deliriously cruel games. Nonetheless, such moral stance forced the Jews to seek secret places, wherever such could be found. They had to run for help and refuge.

## Advanced Creative English

In a similarly efficacious manner, Antiochus penned epistles to his entire realm, and ordained supervisors to preside over the populace, issuing decrees to the municipalities of Judah to offer sacrifices, each metropolis in succession.

Consequently, a multitude of individuals congregated around them, namely, every person who had relinquished adherence to the sacred law, and thus they perpetrated iniquities upon the land.

Furthermore, they drove the children of Israel to seek sanctuary within concealed areas, wherever they might flee to procure solace and protection.

# **1 Maccabees 1:54-56**<sup>1611 KJV</sup>

**54 Now the fifteenth day of the month Casleu, in the hundreth forty and fifth year, they set up the abomination of desolation upon the Altar, and builded idol altars throughout the cities of Juda, on every side;**

**55 And burnt incense at the doors of their houses, and in the streets.**

**56 And when they had rent in pieces the books of the Law which they found, they burnt them with fire.**

## **Love's Apocrypha**

**On the 15<sup>th</sup> day of the month of Casleu, in the 145<sup>th</sup> year, Antiochus' regime set up the abomination of desolation on the altar. They built idolatrous altars all throughout the cities of Judah.**

**They burned incense at the doors of their houses and in the streets.**

**They found books of the law, tore them into pieces, and then used fire to burn them.**

# Advanced Creative English

Upon the fifteenth day of the month Casleu, in the hundredth and forty-fifth year, they erected the abomination of desolation upon the sacred altar, and constructed profane altars dedicated to idols all throughout the cities of Juda;

They kindled incense at the portals of their dwellings, and even in the thoroughfares.

They tore asunder the sacred books of the law which they chanced upon, and consigned them to the flames.

## 1 Maccabees 1:57-59<sup>1611 KJV</sup>

57 And wheresoever was found with any, the book of the Testament, or if any consented to the Law, the king's commandment was, that they should put him to death.

58 Thus did they by their authority, unto the Israelites every month, to as many as were found in the cities.

59 Now the five and twentieth day of the month, they did sacrifice upon the idol altar, which was upon the Altar of God.

# Love's Apocrypha

It was the king's commandment that wherever the book of the Testament was found, the owner of the place would be killed. The same fate applied to anyone who kept God's laws.

That's what they did because that's what they could do. They were in power at that time and in that place. They had the authority to spy on and kill whoever lived in the cities every month.

On the 25<sup>th</sup> day of the month, the people in power and those under their power performed their wicked altar sacrifices on the idol altar, which had been set up atop the altar of God.

## Advanced Creative English

In whatsoever locale the sacred books of the Testament were discovered in the possession of any individual, or if any person acquiesced to the dictates of the Law, the dictator's decree was unequivocal, namely, that the aforementioned individual should succumb to the irrevocable fate of eternal slumber.

Thus, by virtue of their formidable authority, they perpetrated these heinous acts upon the Israelites with unwavering regularity, every month, upon as

many as were discovered residing within the  
municipal boundaries.

Now, on the twenty-fifth day of the month, a most  
sacrilegious ritual was perpetrated, wherein they  
offered sacrifices upon the idolatrous altar, which, in  
an egregious display of desecration, had been erected  
upon the venerable Altar of God.

## 1 Maccabees 1:60-62<sup>1611 KJV</sup>

60 At which time, according to the  
commandment, they put to death certain  
women that had caused their children to  
be circumcised.

61 And they hanged the infants about  
their necks, and rifled their houses, and  
slew them that had circumcised them.

62 Howbeit, many in Israel were fully  
resolved and confirmed in themselves,  
not to eat any unclean thing.

## Love's Apocrypha

During this time, according to the commandment  
of Antiochus, his people killed women who  
privately had their children circumcised.

Infants were hanged. Whoever performed the circumcisions had their houses ransacked and they, themselves, were killed. Even so, many in Israel were fully committed to keeping God's law rather than bowing to man's law—including not eating anything that was unclean.

## Advanced Creative English

At that precise juncture, in accordance with the edict, they condemned to death certain women who had procured the circumcision of their offspring.

They also suspended the innocent infants about their necks, pillaged their dwellings, and slew those who had performed the circumcisions.

Notwithstanding, a considerable multitude in Israel remained steadfast and unwavering in their resolve, utterly refusing to partake of any unclean sustenance.

## 1 Maccabees 1:63-64<sup>1611 KJV</sup>

63 Wherefore they chose rather to die, that they might not be defiled with meats, and that they might not profane the holy Covenant: So then they died.

**64 And there was very great wrath upon Israel.**

## **Love's Apocrypha**

**In that, they chose to die rather than to be defiled with unclean foods or to profane their holy agreement with God. On that most righteous decision, they willingly left this mortal in exchange for the immortal.**

**This enraged Antiochus. He was filled with rage and fury against Israel for not spiritually bowing down to him and for daring to say, “No”!**

## **Advanced Creative English**

**Wherefore, they elected to embrace that interminable sleep, rather than to sully their souls with unholy victuals or to profane the sacred covenant. Thus, they passed from this life over to the after-life.**

**So, a tempest of ferocity descended upon Israel.**

*To return to the Introduction on Commentaries, tap/click the books icon on the right.*



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## **\*Personal Notes and Thoughts From Portions of Various Commentaries**

Although 1 Maccabees 1:6 says Antiochus (Alexander) distributed his kingdom among his top-ranking officers before his death, historical records suggest he died without having left instructions for his succession. Struggles between rival generals resulted in the breakdown of the empire. The emblem of kingship, the diadem, was assumed by General Antigonus (Greece) and General Demetrius (Asia Minor). King Ptolemy, who ruled Egypt, and Seleucus, who ruled Syria and the eastern part of the empire, also pursued claim to royal status (1 Maccabees 1:8, 9).

1 Maccabees 1:1-9 skips the century of competition between the Seleucid and Ptolemaic dynasties for control of Palestine. The passage does not mention that the Ptolemies ruled for most of that period (301-198 B.C) until defeated in battle at the battle of Paneas by Antiochus 3<sup>rd</sup>, also called “the Great”.

A main interest of 1 Maccabees is one of the sons of Antiochus 3<sup>rd</sup>. There were many changes in power and, frankly, though reading several commentaries which attempted to explain, it’s still convoluted to me as to who reigned when, where, and for how long. Suffice it to say, through deaths, time, and takeovers, life for the Jews ultimately seemed to be unstable and in deterioration.

Commentaries provide a good deal regarding the Hellenistic Reform Movement and how changes related to it affected the Jew’s lives. For example, circumcision was known throughout the ancient world as being the most notable sign of male Jews. So, when they tried to appease the government by

building a gym (verses 13-15), they had to make serious decisions. Circumcision was physically visible. According to historical records, the Greeks performed athletics in the nude. They were naked and altogether without clothing while doing their gymnastics.

So, the Jews, seeking to “fit in” or assimilate and somewhat renounce their Judaism, had to change their appearance. This wasn’t a matter of dying one’s hair or changing one’s way of speech or clothing to be accepted. No, according to one commentary, the Jews underwent what was termed epispasm. That is a surgical procedure to reverse the appearance of circumcision. If that is what the male Jews did to “belong” or even to live another day—to survive the persecution, their rejection of God’s law was not just “spiritual”; it was through and through. It was a total sell-out. Committing to that degree of change, a real-time cutting of super-sensitive body parts, on adults, no less, had to be some kind of self-hating desperation.

The medical practice is real and more detailed information about it may be found online today. The concept of torturing oneself to be accepted is equally as real today. It happens all of the time, and for far less than the threat of death. In fact, most cultures teach and demand various forms of assimilation and people will endure great personal suffering to try to be what someone else says they should be. Like the Jews of this account, many who live in this time period, come to understand a most foundational truth. All efforts of bending, bowing, begging, and attempting to completely change oneself to be loved, to live with even a modicum of dignity, or to at least to not be systematically ostracized, will backfire. Many reject who they are and who they were meant to be for the acceptance of a dominating culture or group, but it will never be enough. It may appear to be enough to GET IN but it will never be enough to STAY IN.

But then, even if one's pursuit of approval did, indeed, yield the desired result of lifetime recognition

by other humans, who, by the way, actually hate them and their culture, what real benefit is there in rejecting the true God for such *at-a-boy* or *at-a-girl*? Is the cost of rejecting God worth the temporary state of “belonging”? Is there really a price to pay? Is there real loss from renouncing God in favor of worldly gain?

There were some Jews in the 1 Maccabees account telling, who believed sticking to God, regardless to the cost, mattered. In short, what did they do when faced with the choice of either renouncing God by bowing to a wicked government leader or be faced with death? Verse 63 says they “chose rather to die...”

So, concerning First Maccabees, chapter 1, that’s the example to true Believers and it’s the ultimate  
**MESSAGE!**